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(e)tu'tse	yfm, younger female parallel cousin, HSW (younger than ego)
(a)ski'	MM, FSiS (w.s.), HB (w.s.), WB (m.s.), SiH (m.s.), WSis (m.s.)
ekle'	MSD,[a] FSiD (w.s.), HSis (w.s.), SiH (w.s.), SW (w.s.)
(e)stu'	FB
scse'	MB,[b] SiS
(e)sele'	SS, DS, SD, DD, SW
se'lge	H
(e)si-'ce	W
(e)sps'	WSis (m.s.), SW (m.s.)
sesase'	DH

It will be noted that the system makes no provision for the great grandparent generation. Individuals do not know their genealogies beyond two generations, and when necessary, more distant relatives are referred to by the grandparent terms.

The kinship system of the Kaska corresponds to the Crow type. There are four sibling terms which are extended to parallel cousins. Father, mother, son, and daughter are characterized by separate terms. Only two terms are in general use for the parents' siblings; these distinguish the father's brother and the mother's brother. The father's sister is called "grandmother" and the mother's sister is generally referred to as "mother." All siblings' children, except the sister's son, are called "children." The sister's son, however, is called reciprocally by the maternal uncle term. Provision is made for two grandparent terms and one grandchild term. Overriding of generations within blood relatives occurs only when a man is referring to his father's sister's son, father's sister's daughter, or when either sex is referring to the father's sister; all these relatives, as well as parents-in-law, are classified as grandparents.

603 The relationships between individuals constituting the nuclear family have already been discussed. Here behavior between the most important residual relatives remains to be examined. A grandparent's attitude toward the young grandchild is generally indulgent and lenient. If the individuals involved in this relationship are in frequent contact, a warm bond may develop between them. A grandfather may tease his grandchildren, but neither he nor the grandmother exercises discipline unless they are acting as foster parents to the child. A grandfather's advice to his grandchild is not always heeded and, while a grandparent is entitled to respect, he cannot expect his word to be accepted as inspired wisdom or law.

604 The relationship of parent's sibling to sibling's child varies according to the parent's sibling involved. The strongest ties are between the mother's sisters and their children. Because of the custom of matrilocal residence, these relatives are usually in frequent interaction. In the presence of her own or her sister's children, a woman generally refers to her married sister as "mother," rather than by the Christian name or sibling term. This probably helps to condition the warm relationship of the mother's sisters and sister's children. Children may also call their maternal aunt by the mother term, but an aunt who is too

[a] A man may also call his MSD (e)sps'. The ekle' and (e)sps' terms are frequently used interchangeably, especially for siblings' spouses.

[b] ese'in is an alternative term for MB.

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young to be married is addressed with her given name. Issues show in the care of one or another's young children for short periods. Following a woman's death, the surviving children are often brought up by a surviving sister, the rationalization being that the sister is "the same like mother." A mother's sister will rarely exercise discipline to a particularly annoying sibling's child, and then only if the mother is not present. On the other hand, if the sister is young, she is often unmercifully teased by a five or six year old youngster.

The relationship of the father's brothers to children is ideally close, the children being referred to as equivalent to true children and the paternal uncle the "same like father," although he is not called father. A man's brother is sometimes given the care of his children, following the death of the true parents. The relationship warrants respect on the younger person's part and sexual matters are never brought up in the presence of the paternal uncle.

A woman's brother refers to his sister's daughter as his own child, but the relationship between these relatives weakens when the man leaves the parents' camp following marriage. A reciprocal term is employed between a boy and his mother's brother. It was said to be all right to "talk fun," i.e., refer to salacious matters, with the mother's brother. The relationship of a child to its father's sister could not be observed.

The pattern of cross-cousin terminology may be summarized as follows:

	(m.s.)	(w.s.)
FbS	(s)ma'a	(s)ida'
FbD	(s)ma'	ida'
MB	(s)ida'	(s)ida'
MSD	ida' or (s)ya'	ida'

Marriage between father's sister's daughter and mother's brother's son is prohibited. On the other hand, father's sister's son and mother's brother's daughter "can talk to each other" (i.e., they are permitted sexual teasing) and are preferential marriage mates.

One of the most important social relationships obtains between father-in-law and son-in-law. With an industrious son-in-law, a man can retire from active hunting and content himself to trapping some nearby stretch of line, while the younger man goes to a more remote part of the trap line and keeps the family supplied with meat. The son-in-law is also expected to offer his cooperation for housebuilding and other tasks in which the older man may require assistance. The ideal expectations patterning a son-in-law's behavior are often not fulfilled. Old Man had two sons-in-law living in his settlement and complained that both did not hunt often nor far enough and that they were not industrious trappers. In most observed cases, relations of the son-in-law to his father-in-law were characterized by respect and reserve coupled with a little good-natured kidding. There was no evidence of submission on the part of the younger man. Frances Lake men tend to show extreme aloofness of the father-in-law. "They keep it like a hundred years ago," Old Man observed. Referring to his own youth, he illustrated the changing norms that are slowly crystallizing in this relationship when he said: "I used to talk fun with father-in-law. He sky but I laugh."

Extreme reserve tends to characterize the relationship between a man and his mother-in-law, but there is no restriction on these relatives remaining in one another's presence or on their eating and drinking together. When observed between Harry Lang and Mrs. Man, the mother-in-law avoidance seemed sustained more by the old woman's shyness and en-

taught their girls and the maternal uncles were chief instructors of boys. Some fathers, however, did considerable teaching of their sons. However, very little serious teaching was done until children reached the age of puberty.

The father, mother, and uncles sometimes lectured the children on behaviour, etc., and gave them information generally in answer to questions. Mythological and other stories were frequently told to children. Children were rarely threatened and were not scolded excepting sometimes by the mother; parents were very considerate and lenient to their offspring. Children spent most of their time playing together and amusing themselves as children do in all lands, and little restraint was exercised by their elders. Girls generally played only with girls and boys with boys.

They commenced to work at an early age, however, and with increasing years, they played less and worked more. Little girls helped their mothers in many ways by looking after the younger children and doing errands etc. Boys learned shooting, snaring small game and carrying of burdens etc., at a very early age. Little lads of ten and twelve years often accompanied their fathers or uncles on short hunting trips and worked as hard as their ability and strength allowed. Parents were very fond of their children and harsh

commoner may, even if he was very much older than she was. 581

Members of people who were of high rank through wealth always aimed to have their children marry among their own class. Sometimes girls of this class followed their hearts and against their class married persons who were poor and of low rank. This, however, was exceptional, as it was not easy to go against the wishes of their parents and relatives, and, as it were, lose their caste. This is now almost all broken down as people are about equal to each other nowadays in wealth and the old aristocracy of wealth exists no longer. If a husband habitually ill-treated 586
his wife her father could take her back by paying him for his loss. This was about equal to or a little over the value of the marriage presents received for his daughter and the gifts the husband after marriage had given to him.

Polygamy was practised, but very few men had 585
more than one wife. A few had two. This practice has now died out. No women had more than one husband.

If a man's wife died her unmarried sister was 587
supposed to become his next wife. If for some reason he did not marry, his children if young were taken by his deceased wife's relatives to be reared by them.

As a nephew succeeded his uncle and inherited 587
his property he also was expected to marry or at least 588
support his uncle's widow. 589